

Registered.

L. N. 39

THE NUR AFSHAN

VOL VII.

FRIDAY:—AUGUST 2nd, 1903.

No. 36

EDITORIAL NOTES.

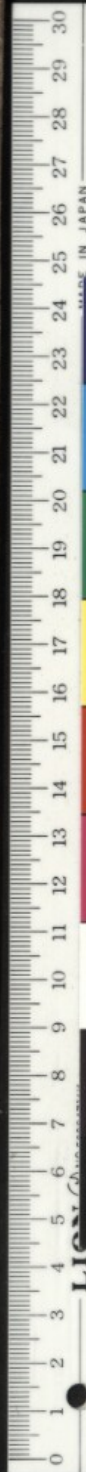
Those men, who seem never to tire of prophesying the speedy downfall of Christianity in Europe and America, would find much food for reflection if they were to study the facts in the case. The fact that in England alone the enormous sum of £ 2,543,778 or Rupees 3,81,66670, was given last year for missionary purposes at Home and Abroad, does not look much like a waning interest in the advancement of Christ's Kingdom in the world.

Another fact taken from the Report of the British and Foreign Bible Society for the last year is suggestive viz, that the issues of the Complete Bible from this one society were 870,000 copies and total issues were 6,000,000 copies.

All Panjābi scholars will be glad to hear that the Secretary of State for India has sanctioned a subscription of Rs. 5,000, towards the cost of publishing Mr. M. Macauliffe's translation of the *Adi Granth*. It is to be hoped that the price will be low enough to make it possible for the ordinary reader to own a copy. Very considerable interest has been aroused in the minds of many by Mr. Macauliffe's lectures on the question of How the Sikhs became a militant sect. Especial notice has been taken in both religious and secular papers of his proposal that Government should give special support to the Sikh faith. Whatever the political advantages might be, we think that no greater mistake could be made by Government, because it would be a notable infringement of the Neutrality policy, obliging similar concessions to other faiths and so in the end virtually abolishing that system of religious neutrality which is one of the strong bulwarks of British rule in India. It would be bad for the Sikh religion because it would identify it with the paramount power so as to arouse the antagonism of the Hindus generally. We hope this project may be shelved before any false hopes can be entertained in the minds of the Sikhs.

A better project to strongly ally the Sikhs with the Government for the future would be to secure the education and proper training of a larger number of the younger men of good families so as to introduce them into the highest offices open to the natives of the country. Talking with a Sikh of much experience in Government service ever since the annexation of the Panjab, we were surprised to hear him express the feeling that the Government was not giving the Sikhs a fair chance in the civil service. He admitted that military service was always open to them, but said it was one thing to fight the battles of the sarkar and quite another to take a hand in the rule of the country. We suggested that the trouble was with the Sikhs themselves, who did not educate their sons so that they might be able to compete for the higher places. He replied that many Muhammadans were advanced to office not because they could compete in examinations, but because they had influence. This conversation led us to observe the make up of the native staff in our courts and offices. We took up Davidson's Panjāb Directory, and glancing through the long lists of native officials drawing salaries anywhere from Rs. 50 to 500 a month, we found that the names of Sikhs were rather conspicuous by their absence. Under these circumstances it would be better to devise some means, where by something like a fair proportion of the more lucrative offices could be given to the Sikhs. There are difficulties in the way but something could be done which would be more practicable than Mr. Macauliffe's proposal to bolster up the Sikh religion. After all it is not the Sikh as a follower of Nanak or Gobind that can do battle so much as the Sikh who boasts himself a Rajput. A multitude of the Mazhabi Sikhs have already become Christians. We believe that they are just as brave a race now as they were when they wore the long hair and cried "Wāh Gurujī."

Mr. Dharmapālā, who has been trying to re-establish Buddhism in India, has also been doing something to promote higher education among his countrymen. He announces a partial success in having secured the promise of five free scholarships for India and Ceylon students in the University of Chicago U. S. A. The only difficulty in his



way is that these students must be carried across the seas and supported for four years at a cost of Rs. 500 / each per annum. He hopes that some wealthy landlord may be found willing to support these young men.

We wish our friend all success in every worthy project, but we doubt the wisdom of this proposal. Indian students can get all that they could learn in Chicago very much nearer home and at less expense. Let Indian Princes and Zamindars establish technical colleges in India and make available to Indian youth all the arts of the world. This is what the Japanese did with such marvelous success.

"God was in Christ reconciling the world unto Himself." He is still in Christ ruling in the armies of Heaven and among the inhabitants of the earth. And yet how prone are we to think of Him as a memory of the past. But we should think of Him as the exalted and ever living one, "having all power in Heaven and earth." A most helpful tract along the line of this thought has been written by Mrs. Penn-Lewis, entitled *The Eyes of Fire*, * from which we quote a few sentences:—

"Many think of the Lord Jesus as He walked this earth—the Man Christ Jesus. But He is to-day the risen glorified Christ. He is still one "like unto the Son of Man," but in His glory He is the Man with the eyes of fire.

"It has been truly said that it is so much easier for us to understand the work of Christ on earth than the work of Christ in Heaven. It needs the illumination of the Spirit to make the Heavenly Christ real to us and if we are to know Him in His full power we must know Him as the glorified Son of God.

"In Rev. i 12, 13, we see the fire of God concentrated, so to speak, in the Person of Christ. John saw Him walking in the midst of the "lampstands" (R. V. margin), and the Lord explained to him that the lampstand represented the people of God. The Man with eyes of fire is walking in the midst of His people to-day and He comes and looks straight down into our hearts, into the secret depths, and quietly says to each of us, "I know," "I know."

Truly the man who will keep in mind this vision of his Lord will find strength and encouragement, in every hour of weakness and discouragement: in temptation he will find deliverance; in trial he will find help. It is this Christ who has preserved disciples in all lands and in all ages, "Lo, I am with you always, even unto the end of the world."

The sins by which God's Spirit is ordinarily grieved are the sins of small things, laxities in keeping the temper, slight neglect of duty, lightness, sharpness of dealing.—Horace Bushnell.

* The tract may be had for free distribution for 4 as for 50 post free by applying to Superintendent, Orphan Home, Londearpet, Madras.

Question and Answer.

Question. Hindus believe that misery or happiness is the result of the works in past life (e. g. the birth of a blind child or a happy king etc.) which we can not well account for without assuming a previous birth or the partiality of God. What do you think of this?

Surendra Nath Adhya,
Bansberia, Hoogly.

If you do not believe in the doctrine of the transmigration of soul, what is your explanation of the inequalities in the lot of men?

Truly yours
O. Roy, Kalighat.

Answer. There can be no doubt that one of the chief reasons why the doctrine of *karma* has taken such a firm hold of the Indian mind is that it seems to offer a rational explanation of extraordinary inequalities visible in human life. But let us consider the matter a little more closely. The inequalities in the lives of men and women are supposed to be the results of actions done in former lives. Let us then take two men, one born in the best of circumstances, the other in the worst possible. According to the doctrine of *karma* then, one was a very good man in his previous life and the other a very bad man. But necessarily a new question at once arises, "How did one man come to be so good and the other so bad?"—The Hindu answer is, that the actions of each were in exact correspondence with his *prakriti*, that is the particular mixture of the three *gunas* that was in him. But whence did he get his particular *prakriti*?—To trace it back to the antecedent life does not help to explain the difficulty in the slightest; for the same question, "whence come the former *prakriti*?" will arise again. Thus the doctrine of *karma* does not in the very slightest explain the actual occurrence of any of the inequalities in the lives of men: it simply pushes the difficulty back into the past. It does not explain to us at all how men placed in the world by God in equal circumstances could come to differ so much the one from the other.

How then do Christians explain these inequalities? In this connection the first thing for us to do is to distinguish between the *practical consequences* of these inequalities and the *scientific explanation* of how they have arisen; for it is perfectly clear that we cannot postpone the regulation of our life, until science and philosophy have settled all the abstract puzzles of existence.

With regard then to the practical bearings of the inequalities of human life, Christians point out, first of all, that those circumstances of our earthly life which are regarded as sad, painful, and unfortunate are not necessarily hindrances to the moral and religious life, but are often greatly beneficial thereto; and that those circumstances which are spoken of as happy, fortunate, and pleasant are frequently not helps to morality and religion, but often quite the reverse. Thus from the point of view of the higher life poverty is perhaps better than wealth; humble life is more conducive to simplicity, sincerity, and piety than princely life; and being born blind or weak may often help rather than hinder a man in his religious life. Thus it is perfectly clear that, though the differences between men in matters of physique, of wealth, and of position are exceedingly great, they are from the point of view of morals and religion of very slight significance indeed. May we not go even further than this, and say that, no matter what a man's circumstances in life may be, both his own conscience, and the men around him, hold him personally responsible for his own life. So far

from thinking that a poor man is handicapped and a rich man greatly advantaged, or vice versa, in the moral life, we are all accustomed to acknowledge that every station in life has its own peculiar temptations, that if a poor man deserves to be mercifully judged in one direction, a prince or a millionaire requires to receive consideration from us on account of the temptations to luxury and sensuality which his circumstances expose him to.

Now not in Christianity only, but in every spiritual religion, it is recognized that the moral and religious life of a man is the supreme thing, that beside the question of our moral and spiritual development the question of our comfort or appearance or position is simply not worth speaking about. If then the inequalities of life, which bulk so large in our eyes, and which make such a show in the business and the pleasure of the world, are not of much significance as helps or hindrances to morals and religion; and if morals and religion form the only really priceless part of human life; then it is perfectly clear that, for practical purposes, the question of the unequal circumstances in which men are born and live can be dropped out of consideration altogether. If to be born a prince made it exceedingly easy for a man to become a saint; if to be born a blind beggar necessarily determined a man's life to be sinful and degraded; then it would be exceedingly difficult to believe God to be just; but as matters stand, the problem does not arise. So far as regards the winning of the one prize of life, namely the holiness which comes through communion with God, prince and peasant, athlete and invalid, beggar and millionaire, stand practically on a level: the justice of God shines out here in all its brilliancy.

With regard to the scientific explanation of the existence of these inequalities in human life, we would first point out that it is one of the fundamental ideas of modern science, that all the phenomena of this world are subject to variation. Every educated man knows what an important place this doctrine holds in the Darwinian theory of evolution. But everyone may see it for himself: no two grains of sand, no two blades of grass, are identically the same. The simpler the structure of an object is, the less room there is for variation. When we come up among the higher plants and animals, we find far greater variation than among the lower orders; and when we reach man, variation is far greater than anywhere else, precisely because man is such a complex organism, and consequently presents such a wide surface for variation in comparison even with the very highest animals. To ask therefore for a scientific explanation of the inequalities in human life is really to ask for an explanation of that variation which is a universal characteristic of this phenomenal world. If one ask the narrower question how the particular circumstances of any individual of the human species is determined, a scientist will answer, that it is to be put down to three factors *heredity, environment* and that natural variation which is visible in the offspring of a single mother, even when she bears twins at a birth. Heredity and environment explain almost everything to be found in a baby at its birth; but there are some elements, according to our greatest authorities, which seem to proceed from variation within certain limits, which cannot yet be explained by scientific methods.

Karma does not explain the inequalities of our human life; and an analysis of these inequalities in the light of spiritual religion proves them to be of little practical importance in comparison with other things.

THE INQUIRER.

That that man is nothing, who has not a conscience in everything.—Lawrence Sterne.

Current Thought and Incident.

IN THE WILD WEST.

(Major Robert Stiles, a distinguished lawyer of Richmond, Va., gives a graphic outline of his first trip to the far West, which concludes with the following interesting item:)

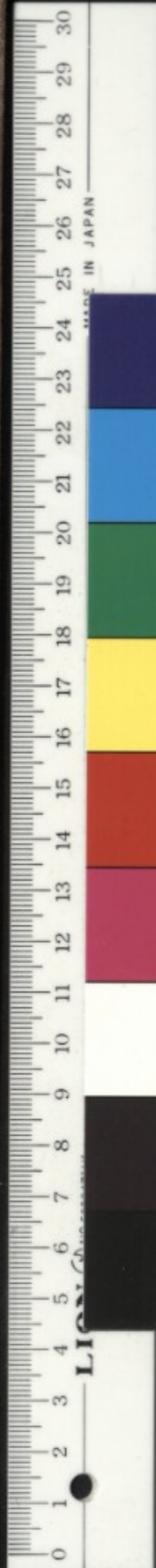
I do not remember how it happened, but when we reached the Missouri river on the return trip, I became separated from the rest of our party, and got on a different boat for St. Louis. It was simply a floating hell. The passengers, men and women, were mostly half-breed and more than half drunk, and the wild revel exceeded anything I had ever imagined. At the dinner table one day a youth who had been insufferably bullied by a great drunken brute, seized a large bottle of pepper-sauce and felled him to the floor with a blow. The ground glass and fiery vinegar and streams of blood covered his face and blinded his eyes. Instantly, two parties confronted each other with drawn pistols, but those who espoused the part of the boy overawed the others who sought to kill him on the spot—the boat was made to head for the river bank and the boy was put ashore, money, food, and clothing being furnished him.

I had applied early and been fortunate in securing a stateroom, but there were two berths in it and did not know who my room-mate might be. At early bed time, the first evening of the voyage, I entered my stateroom and closed the door, not daring to lock it. I threw off my outer clothing and was immediately confronted by the question whether or not to kneel and say my prayers. Here for the first time in many months was a bed to kneel down by, and I felt a more intense desire and need than ever before for a close approach to God.

But for months past I had prayed standing, lying, walking, why not do so now? There would certainly be an awkward scene if my unknown companion should come to the door—his door as well as mine—and find himself shut out because I was on my knees; for the room was too contracted to admit of his entering while I knelt. Yet I longed to kneel as well as to pray. I felt sure I ought to do it, and I did, but with my heart in my throat.

Just as I was beginning my prayer, I heard the heavy tread of a moccasined foot coming up the saloon toward the stateroom, and my heart stood still as the door was rudely opened and a man's person thrust into the apartment. I expected, the next moment, to be treated to rough kicks and volleys of oaths; but, to my infinite surprise and relief, the man drew back, the door was gently closed and his softened foot-fall retired down the saloon. I doubt whether in my whole life I ever experienced a greater revulsion of feeling. Oh, how intensely I prayed, and how intensely I enjoyed it. Happier, perhaps, than I had ever before been, and more deeply sensible of the actual presence of God, I climbed up into the upper berth, feeling confident my companion was older than I and entitled to the lower one.

I was too happy to sleep and in a few moments heard the same footsteps again approaching, this time with evident deliberation. They stopped at the door, which was cautiously opened, and seeing the coast clear, the man entered. I kept my eyes apparently closed, but frayed just a little so that I could see him. He was an immense fellow, head and shoulder above the level of my upper berth, and he wore the unmistakable attire of "the plains." He bustled about, divesting himself of his felt hat, his knife,



pistols, and hunting shirt, and then suddenly disappeared and became quiet. I raised up cautiously on my elbow and looked down. Could I believe my eyes! The man was actually kneeling at his berth. His great lion-like head was bowed, and his long, tawny, wavy hair hung like a lion's mane over his broad back and superb shoulders. Never have I looked upon any sight that appeared at the moment so absolutely glorious.

I continued to gaze, with eyes full of tears, until he finished his devotions and reverently arose from his knees, and then I lay back upon my pillow and he got into his bed. All was quiet for a moment, when suddenly there was an earthquake upheaval beneath me. A great fourteen-inch foot raised me and the mattress on which I lay, bodily into the air a foot or more, and a hearty, manly voice called out:

"Hello, up there!"

"Well," said I, "what's the matter?"

"My boy, I came to the door here just now, and you were saying your prayers."

"Yes, sir, I was, and I had the pleasure this moment of seeing you kneel and say your prayers."

"My son, come right down out of that bed and get in here with me. I want to put my arms around you and kiss you. I haven't met anybody who loved the Lord Jesus Christ, or seen any one pray for over a year."

I did get right down into his berth, and those great arms were thrown lovingly around me, and his great, manly, Christian heart beat tenderly against mine, while we two, that had never met before, and were never to meet again, exchanged experiences, and in the simplest, sincerest way, as far as possible removed from cant, thanked God that we believed in Him and loved Him; and then we again prayed with and for each other.

No experience of my life has been richer in blessing to me. From that day forth I have never felt ashamed to confess myself a Christian, nor have I felt the slightest shrinking from kneeling in acknowledgement and testimony of my faith in God and in prayer, in any presence, upon any proper occasion.

THE CRUSADE OF CIVILIZATION IN THE HOLY LAND.

BY THE REV. ARTHUR J. BROWN, D. D.

While the world is watching the noisier readjustments in China and South Africa, a mighty struggle is silently going on in ancient Syria, Palestine and Asia Minor. The modern crusader is not a knightly cavalier, but the spirit of a new civilization, and it is slowly but surely accomplishing what the warrior failed to accomplish. Though the Sultan is an absolute despot, it is notorious that he lives in constant fear of revolution and assassination. His empire is a seething mass of hostile peoples who hate one another with all the rancors of race, country and religion. It is a mistake to suppose that the so-called nominal Christian sects are the only ones who are inimical to the Sultan. The word "Turk," like the word "Christian," covers many discordant factions in this part of the world. In Turkey in Asia the "Turks" are chiefly Arabs, Kurds, Circassians banished from the Caucasus, and the Ottomans proper, or Osmanlis, who are most numerous in Anatolia, and who, in their country villages, uncorrupted by city life, are often peaceful, industrious and courteous, though

with a latent savagery which religious fanaticism can easily rouse. But in European Turkey the Typical Turks are Albanians and Slavs, with an admixture of Ottoman, who in their contact with other races have lost their native virtues and developed their native vices till they have become adepts in intrigue, cruelty and lust. The Ottoman Turks number altogether only about 9,000,000 or one-third of the population of the Empire (excluding the merely nominal possessions in Africa). Nearly all the other tribes, particularly the Arabs, Kurds, Albanians and Slavs, resent the domination of the Ottomans. Among these elements in and about Constantinople are many reckless, ambitious and fairly intelligent men who chafe under the harsh and reactionary rule of the Ottoman Abdul Aziz, and who have a kind of organization popularly known as the

"YOUNG TURKISH PARTY."

The frightened occupant of the Yildiz palace well knows that these plotters are his deadliest enemies and that acting as they do within the Turkish and Moslem lines, they are able to do him tenfold more harm than the comparatively few Christians, whose mutual hatreds prevent any possible combination of their warring sects.

The policy of exclusion which the Sultan so strenuously desires is, however, becoming more and more impossible. Fast steamers bring throngs of Europeans and travelers to crowd the hotels of Constantinople, Beirut, Ras Baalbek, Damascus, Jaffa and Jerusalem. The white tents of the English and American visitor dot the valleys of the interior. Projected railroads already gridiron the map.

THE FIRST RAILWAY CONCESSION

for this part of Asia was granted in 1856 for a line from Smyrna to Aidin. Other lines were built from Smyrna to Manisarsin, from Constantinople to Nicomedia, and from Mersin to Adama. These lines were constructed by English and French syndicates, and were so short that they were only of local importance. But in 1888 the Germans vigorously took up the question of railroads in Asiatic Turkey and formed the Anatolian Railway Company, which

MAKHZAN I MASIHI

A FORTNIGHTLY MAGAZINE.

in

English and Roman Urdu.

Indian Church interests advocated.

Epitome of Religious News.

Sunday School Lessons expounded.

RATES OF SUBSCRIPTION.

Ordinary per annum Rs. 2/-

Salaries less than 40/- per men Rs. 1/8/-

Salaries less than 15 " " Rs. 1/-

SAMPLE COPIES SENT FREE.

Address, MANAGER, MAKHZAN-I-MASIHI,

ALLAHABAD.

received a concession to repair the standard line from Haidai Pasha to Ismid and extend it to Angora, which was reached in December, 1892.

The following year a new company managed to obtain another permit, under which it pushed the line to Konia by 1896. Subsequent German efforts to get permission to continue the road were strongly opposed by Russia and several other European powers. But, one by one, German persistence overcame all obstacles. The Sultan himself began to see strategic advantages to himself in the proposed through line, and in November, 1900, a convention was signed which guaranteed to the Anatolian Railway Company the right to build the road to Bagdad and on to the Persian Gulf.

This railroad will effect a tremendous revolution in the hoary East. Think of a railroad running from Constantinople through the heart of Asia Minor, traversing the Karamanish plateau, the Taurus mountains and Cilician valleys, descending the plain of the Tigris and the Euphrates, passing Haran, Nineveh (Mosul), Bagdad and ancient Babylon, and ending on the tide waters of the Arabian Sea! That road will not only open up a vast region once famous for its fertility, and still susceptible of high cultivation, but it will so shorten the journey from Europe to India that it will have far-reaching consequences for that teeming continent as well as for Asia Minor and Mesopotamia. It is not surprising that the other European powers, and England in particular, are highly excited and that warships have been hurrying to Koweit, the desired terminus. Pending the settlement of the controversy as to the political status of that port the temporary terminus is fixed at Basra.

—A novel method of reaching the North Pole is to be attempted by Mr. Le Roy Pelletier, of Buffalo, New York. The balloon and the ship having been tried and failed as a means of Arctic transport he will undertake the journey on foot. In company with Mr. Oliver Lawson of Bergen, Norway, and one or two E-kimo guides, he intends to start in the spring from San Francisco. For many years Mr. Pelletier was a mail-carrier in Alaska, and as the result of his experiences there the expedition will subsist entirely on a vegetarian diet. He used never to touch meat, and in consequence found that the cold gave him no trouble, and he does not remember being frost-bitten. The party's baggage will be transported on a sleigh drawn by five dogs, which Mr. Pelletier trained himself in the Yukon. When the Arctic Circle is passed, the expedition will depend entirely on the sea for its provision. Mr. Pelletier is a keen photographer, and is confident that he will return with a photograph of the Pole.

—Ink will yield to oxalic acid and steam and to salts and lemon. If oxalic acid is employed, rub the spot with a stick or cork which has been wet in the acid and hold it at once over a steaming spout which is already for the purpose. Unless all traces of the acid are removed by thorough washing a weak spot will result from the treatment.

—The fruit juice left from canned fruit of any sort may be deliciously utilized in many ways. It can form the flavoring and part of the sweetening for sherbets or jellies, it makes nice pudding sauces, and with a little more sugar is a delicious syrup to go with pancakes.

—Silk stockings should be washed and rinsed in lukewarm water, then laid smooth between towels and left there till dry.

THE INDIDN STANDARD.

A MONTHLY MISSIONARY MAGAZINE.

The Organ of the Presbyterian Alliance India.

This paper is devoted to the interests of Christian work in India, and to all that makes for the upbuilding of the Indian Church. Missionary workers of every denomination should find it useful, as it deals with questions of general interest to all.

Published at the Rajputana Mission Press, Ajmer, price Rs. 2/4 per annum, postage included.

Editor, The Rev. F. H. Russell, M. A., Dhar, C. I.

All correspondence relating to subscriptions, advertisements, &c, should be addressed to the Manager, Mission Press, Ajmer, Rajputana.

THE NUR AFSHAN.

A Persian Urdu Christian Newspaper

20 PAGES ROYAL 4to- of

Which 8 are in English

RATES OF SUBSCRIPTION.

Urdu only	...	Rs. 2 8
English only	...	" 2 8
Urdu and English	...	" 3 8

Terms strictly payment in advance.

RATES OF ADVERTISEMENT- ENGLISH OR URDU.

	3 Months.	6 Months.	12 Months.
One-eighth column	3 Rs.	5 Rs.	9 Rs.
One-fourth	5 "	9 "	16 "
One-half	9 "	16 "	30 "
One	16 "	30 "	60 "
Full page	40 "	75 "	150 "

Jobs—2 as. per line for one insertion, subsequent insertions 1 a. per line Minimum Charge Rs. 1/-

Examination in Panjabi.

Students of the Panjabi language should not fail to get

THE PANJABI GRAMMAR

WITH EXERCISES AND VOCABULARY

by

The Rev. E. P. NEWTON, M. A.

Price Rs. 9/-

MISSION PRESS, Ludiana and the Book Stores.

Christian Boys' High School at Lodiana.

This is a Boarding School for Indian Christian boys, providing ample accommodation and appliances suited to promote physical, moral and religious culture.

TERMS.

Board and Tuition per mensem	Rs. 5 0 0
Two from the same family, each	" 4 8 0
Three or more from same family, each	" 4 0 0
Board at Matron's table	" 8 0 0
Books & Extra.	

WRITE FOR A CATALOGUE TO

THE PRINCIPAL

COMMERCIAL DEPARTMENT.

The Christian Boys High School at Lodiana has arranged to open classes October 1st for BUSINESS TRAINING. The subjects taught will be TYPEWRITING, STENOGRAPHY and BOOKKEEPING including PENMANSHIP and BUSINESS CORRESPONDENCE. For entrance a good knowledge of English is required. For particulars address

The Principal, C. B. High School, Ludhiana.

Jinrickshas, Crokonole and Carrom Boards.

The Crokonole boards are combined and marked so as to provide for the five games of Crokonole, Carroms, Checkers, Chess and Backgammon. Rings for Crokonole and Carroms, with printed rules for these games, are included in the price: Rs. 9.

Jinrickshas range from Rs. 75/ to 150.

Address, Christian Boys High School, Ludhiana.

Persian Rugs.

These rugs are made in limited quantities and sizes at Rs 9 per square yard.

Address, Christian Boys High School, Ludhiana.

NOTICE

BOARDING SCHOOL FOR CHRISTIAN BOYS

in attendance upon

THE JUMNA MISSION HIGH SCHOOL, ALLAHABAD

For particulars as to fees etc,

Apply to THE PRINCIPAL, ALLAHABAD.

Basant Ram and Sons
Photo Engravers and Artists, Lahore.

Photo Process Blocks

FOR ALL CLASSES OF ILLUSTRATION
High Class, Half-tone and
Line Blocks on Copper & Zinc
IN THE MOST ARTISTIC STYLE FROM
PHOTOGRAPHS, DRAWINGS, ETC.

For Illustrating Books, Catalogues,
Price lists, Magazines, News-
papers, etc.

For specimens write to

Basant Ram & Sons

PHOTO ENGRAVERS AND ARTISTS,
LAHORE.

Photo Engravers and Artists, Lahore.
Basant Ram and Sons.

GRACE FOR COMMON THINGS.

BY MRS. A. P. JARVIS.

In the daily care and the daily strife,
O God, we need thee the most of all
To give us strength for our daily life,
When courage and hope are apt to fall.
We turn to thee in the bitter need,
In the great temptation to thee we cry,
But we need thy grace for the common deed,
To see our duty nor pass it by.

For our lives are made up of common things,
Of simple duties in act or word;
We fain would rise from the earth on wings
When our hearts to their deepest depths are stirred;
But are fastened down by the trivial task,
The common worry and work and care;
We forget too often in prayer to ask
That God will help us these things to bear.

Yet strength doth wait for the hour of need,
And grace is given as we require,
If only we come to thee and plead
That our hearts be touched by thy sacred fire.
Then common duty is glorified,
And common labor becomes most sweet,
If we rise triumphant over fret and pride,
And lay our worries at Jesus' feet.

Fallerton, Neb.

A man who does not know how to learn from his mistakes turns the best school-master out of his life.—
Henry Ward Beecher.

Wanted.

A situation as vernacular teacher in Primary School or as a worker in villages. The undersigned has had many years experience. Copies of testimonials will be supplied when asked for.

AZIM KHAN,
A. P. MISSION, LUDHIANA.

Lodiana Mission Press.

PRINTING AND BINDING

of all kinds

done in

THE BEST STYLE

and at

REASONABLE PRICES.

We print in

English, Roman and Persian
Urdu, Nagri, Gurmukhi, Pashto,
Sindhi, Baluchi and Arabic.

Address orders to

M. Wylie, Manager.

BUBONIC PLAGUE.

1. THE HISTORY OF THE PLAGUE. C. L. S. in Persian Urdu, Price 6 pie each or Rs. 3/- per 100 copies.
2. BUBONIC PLAGUE, By Dr. D. N. P. Datta, M. D. M. S. Edin, Civil Surgeon, Hoshiarpur—In English, and Roman Urdu. Rs. 3/- per 100. In PERSIAN URDU and Nagri Rs. 1/8/- per 100.

In these times of plague recrudescence, every Missionary should have our literature on the History, Danger, Symptoms and Treatment of Plague. We are ready to receive orders for the above booklets which will be sent V. P. P. at the prices quoted, plus the postage.

Address THE MISSION PRESS, Lodiāna.

Sunday School Helps.

The Indian Sunday School Union Lesson Leaves, and the Picture Leaflets for Junior Scholars, may be had by applying to the MANAGER of

THE NUR AFSHAN, LODIANA.

LESSON LEAVES in Persian or Roman Urdu 2 as. per copy, per annum, post free. Minimum order 8 copies.

ILLUSTRATED LEAFLETS, Persian Urdu, 50 copies weekly, post free Rs. 1-8-0. Minimum order 50 copies.

BACK NUMBERS of the Illustrated Leaflets may be had so long as they last at

4 ANNAS PER 1000.

FOREIGN TELEGRAMS.

JAPANESE FEELING.

London, Aug. 19.
The leading Japanese newspapers strongly denounce Russia's action in Korea, and declare that Japan must show Korea that her patience is exhausted, and also demand an explanation from Russia.

MR. ARNOLD-FORSTER A CONVERT.

London, Aug. 19.
Mr. Arnold-Forster, speaking at Belfast, said that while he was a believer in Free Trade, he had studied the question intently since Mr. Chamberlain had raised the matter, and was now convinced of the need of very great alteration in the present system.

NO DEATH.

London, Aug. 19.
The tourists who fell while ascending the Aiguille Gris fell into a crevasse and were injured and not killed.

THE CHALLENGER'S ALLOWANCE.

London, Aug. 20.
Skamrock was remeasured yesterday and receives an allowance of 117 seconds.

THE FIRST RACE ABANDONED.

The America Cup race was abandoned, the *Reliance* leading; and this is the first of the five contests.

THE ITALIAN FLEET.

London, Aug. 20.
It is announced at Rome that the Italian Government has resolved to act in accord with the Powers in Macedonia. The Italian fleet has been ordered to concentrate off Sicily in order to be nearer Turkish waters if the Powers decide to send squadrons thither.

RUSSIAN DEMANDS COMPLIED WITH.

The Russian squadron of four ironclads and two torpedo transports and three destroyers arrived in Inada Bay yesterday. Turkey has accepted all the Russian demands, and requested the withdrawal of the squadron. The demands include the dismissal of various officials in Macedonia and the re-instatement of others, the immediate appointment of European officers to command the Gendarmerie and the liberation of prisoners arrested only on suspicion or for giving the Consuls information.

THE CANADIAN CONGRESS.

London, Aug. 20.
A partial deadlock has taken place at the Montreal Congress. The Manchester delegates dissented from the terms of the commercial policy resolution mentioned yesterday, and desired the addition of words stipulating that due consideration be given to the fiscal and industrial needs of the component parts of the Empire with the view of avoiding injury to any. The matter was referred to a committee, which refused to alter a single word of the resolution.

TOWN STORMED BY THE BRITISH.

London, Aug. 20.
A force of thirty whites and five hundred blacks stormed Burmi in Northern Nigeria on the 27th July, killing seven hundred of the enemy, including the Emir and most of his Chiefs.

BRITISH CASUALTIES.

Major Marsh and four men were killed and three officers and 62 wounded on our side.

THE REVOLT IN CHINA.

London, Aug. 20.
Reports received at Berlin and St. Petersburg depict the situation in China as serious. The revolt threatens to involve the whole country.

THE CHINESE JOURNALISTS.

Reuter wires from Shanghai that it is understood that the Consuls there to whom the Ministers referred the Note of the Peking Government requesting the extradition of Shanghai Journalists have unanimously decided not to surrender them.

SMALL HOPE OF RECOVERY.

London, Aug. 21.
A bulletin issued at 10 o'clock last night states that Lord Salisbury's condition is critical, and there is little hope of his recovery.

Lord Salisbury is slowly sinking, and to-day received the last Sacrament. Oxygen is continuously administered to him.

A RUSSIAN EXPLANATION.

London, Aug. 21.
The Russian Embassy has explained to the Porte that the despatch

of the Russian squadron to Midia Bay is not a hostile act, but simply a demonstration tending to hasten the acceptance and application of the Russian demands.

GREEK APPEAL TO THE POWERS.

The Greek Premier has appealed to the Powers to end the excesses in Macedonia from which Greek are the greatest sufferers.

CANADIAN CONGRESS COMPROMISE.

London, Aug. 21.

The debate on the fiscal resolution of the Montreal Congress has ended in a reconciliation of the conflicting interests. The Canadians agreed to the insertion of the words "and industrial" with a view to covering the industrial as well as the fiscal needs of the Empire. Sir William Holland accepted the elimination of the words "with a view to avoiding injury to any," and the resolution was then enthusiastically adopted.

EXPORT OF INDIAN GRAIN

In the course of the debate Sir Edward Buck, the Cawnpore representative, dwelt upon the benefits to India if the export of grain food from there was encouraged.

THE BRITISH SUCCESS IN NIGERIA.

London, Aug. 21.

The fall of Burmi, the last stronghold of the Sultan of Sokoto, completes the destruction of the great Muhammadan empire of Nigeria, and establishes British rule over a vast territory.

DEATH OF LORD SALISBURY.

London, Aug. 22.

Lord Salisbury is dead.

TURCO-BULGARIAN COLLISION FEARED.

London, Aug. 22.

A revolution has broken out in eastern Adrianople close to the Bulgarian frontier. This is an alarming development, as the Turks are certain to send a large force, necessitating the strengthening of the Bulgarian troops on the frontier, and rendering collision possible.

The insurgents have captured Vasiliko and twelve villages in the vicinity. They took the Turkish officials to the Bulgarian frontier, where they were liberated.

A Salonika village near Florina has been bombarded and the insurgent garrison of 500 annihilated.

Two hundred and seventeen rebels have been killed in a fight near Otrinda.

Three villages near Florina have been bombarded and the insurgent garrisons all killed.

At Boufi alone five hundred Bulgarians have been killed.

An important action is proceeding near Florina.

MOBILISATION IN GREECE AND BULGARIA.

Bulgarian and Greek subjects residing in Rumania have received orders from their respective Governments to return home for mobilisation without delay.

THE DEATH OF LORD SALISBURY.

London, Aug. 24.

In the Court Circular the King "deeply deploras the loss of a great statesman, Lord Salisbury, whose invaluable services would ever dwell in the memory of his compatriots."

Messages of condolence are pouring in to Hatfield from all parts of the world.

The Continental press are loud in their praises, testifying to Lord Salisbury's work in the development of Imperialism.

The British papers mourn the passing away of the last of the great statesmen of the Victorian era, the 'keynote' of whose career was his profound conviction in the greatness of Britain's role in history.

THE IMPORTATION OF ARMS INTO CHINA.

London, Aug. 25.

An Imperial decree issued at Berlin removes the prohibition on export of arms and war material to China.

RUSSIAN SEIZURE OF JAPANESE VESSELS.

Reuter's Yokohama correspondent states that the Russians have seized Japanese fish-buying vessels at Kamchatka on a charge of illegal trading, and have detained 28 officers and repatriated 278 men.

LARGE LOSS OF LIFE.

London, Aug. 25.

A fire took place in a fancy goods warehouse, which is surmounted by residential flats, at Budapest last night. The inmates in their terror jumped from the windows, and 13 were killed and 16 injured. It is believed that 50 others perished in the flames.

THE INTERMENT.

London, Aug. 25.

The body of Lord Salisbury will be interred privately in the family burial-ground on the 31st instant.

SEED FOR SOWERS.

The Christian Literature Society of the Panjáb is exceedingly anxious to call the attention of all Missionaries and Christian Workers to the series of new tracts for use among Hindus and Muhammadans.

This series now numbers

TWENTY-FOUR TRACTATES.

Price One Pice each.

The Panjab Branch of the C. L. S. has also begun the issue of booklets at *One Anna each*. Of these two are now ready:

1. *Transmigration or Eternal Life—Which?* by Rev G. L. Thakur Dass.
2. *The Home of the Rishies*, by Rev B. B. Roy.

THE KASHF-UL HAQAIQ.

Is a new book, being a philosophical presentation of the claims of Christianity by the Rev. H. Golak Nath.

Price 8 as, with postage 9 as 6 pice.

Every good book added to the libraries of our Indian Christian homes becomes a source of blessing to the Church and to Society at large. Two such books have been recently published in Urdu by the Christian Literature Society (Punjab Branch).

1. *Our Lord's Teaching*: by Rev. James W. Robertson, translated by Dr Huntly, 320 p., 12 mo., Boards 4 as. and Cloth and Gilt letters 8 as. Roman Urdu Edition in Press.
2. *Rampal Singh's Surrender*: by Miss Louise Marston, 143 p. Royal 16 mo., Cloth 4 as. and Boards 2 annas. Published also in Roman Urdu at same price.

Apply for all C. L. S. Literature to

THE TRACT SOCIETIES AT LAHORE, LUCKNOW,
ALLAHABAD AND LODIANA.

Notice.

The Allahabad Christian College prepares students in Arts and Science for the Intermediate Examination of the Allahabad University.

For Particulars as to Staff, Fees, Hostels etc.

Address

THE PRINCIPAL, THE JUMNA, ALLAHABAD.